THERAN MEN

March 1961

gazine of United Lutheran Church Men

Cover Comment

APRIL 23 will be a big day for the Lutheran Service Commission, the agency through which the National Lutheran Council and the Lutheran Church—Missouri Synod cooperate in sponsoring Lutheran Service Centers and other facilities for men and women away from home in the interests of their country and national defense. The date marks the tenth anniversary of LSC and is to be observed in Lutheran congregations throughout the land.

Early last month, service center personnel held a national staff conference in San Antonio, Texas. Our cover photo, taken at the Lutheran Service Center in the heart of San Antonio (216 *Broadway, just a few blocks from The Alamo*), *shows Dr. Carl F. Yaeger and Chaplain* (*Colonel*) *Albert C. Schiff Jr. talking over plans for the special observance. Dr. Yaeger, a ULCA pastor, is associate secretary of LSC in Washington, D. C. Chaplain Schiff, a TALC pastor, is staff chaplain, Headquarters Lackland Military Training Center.*

Speakers at the conference underscored the importance of our ministry to service personnel, both through the LSC program and through contacts from the home congregation. All men of the church —whether or not they are affiliated with a ULCM unit—are urged to read the special articles on this subject in this issue of LUTHERAN MEN.

The Lutheran Service Commission and all who give time, talent and treasure to the welfare of military personnel, are deserving of our thanks and our prayers. And we should not forget, either, that there is another aspect, another result of all the effort—besides the important service to the individuals in uniform. As Chaplain Schiff expressed it at the San Antonio meeting:

"Anything that anyone of us can do during this crucial period of our country's history to strengthen our national cause, to prove the rightness of the philosophy of our way of life, constitutes the rendering of a real service to these United States of America."

This we all help to do when we support Lutheran World Action, which in turn undergirds the work on a worldwide scale, and when we take a personal interest in service people from our own area.

—G.T.

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LUTHERAN MEN

agazine of United Lutheran Church Men

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PHOTO CREDITS: Cover, pages 4, 11, and 19, *National Lutheran Council; pages* 7 and 31, *Religious News Service.*

Mrs. H. C. Krause, director of the Lutheran Service Center, San Antonio, Texas, welcomes a new group of Air Force personnel. Coffee and cookies are available during the center's open hours.

Your church-at-large does not forget its servicemen. Can you say the same for your congregation?

Typical of 20 Lutheran Service Centers around the world, the San Antonio center companionship, recreation—here at Chinese checkers—and opportunities to cat with Sunday papers or keep up with important correspondence to the folks back

Are They Forgotten Men? (I)

by H. EDGAR KNIES

UNDAY AFTER CHURCH one of the
asked "Where's Tom?" "He left at
m. Friday with 30 other Air Force
stees for San Antonio." The man re-
d "Oh!" What did the church do
ut Tom's Enlistment? I do not know.
at does your church do on behalf of
members in military service?

cern for the Military

utheran men may properly exhibit
cern for military personnel. Congre-
ons of the United Lutheran Church
from 0 to 35 military members with
average of eight per congregation.
se are part of the 2,450,000 in the
ed forces, a vast group kept up to
ngth through about 8,000 draftees per
th, volunteer enlistments and re-en-
ents. All of the youth in your con-
ation face military service. Are you
erned?

cretary E. O. Midboe of the Bureau
ervice to Military Personnel in his
rt for 1960 says, "As far as the
ber and mission of the United States
ary personnel were concerned the
ended very much as it had begun.
ers were still in the bunkers of Korea and on guard along the East German frontier carrying rifles loaded with live ammunition and in full view of the enemy separated only by a barbed wire fence and a few plowed furrows. Officers and men of the Strategic Air Command were on the alert in every part of the Free World and the Military Air Transport Service reacted instantaneously to assist in the evacuation of civilians from the Congo. The Navy's Fleet still patrolled the waters around Formosa and the Mediterranean, and the Polaris Missile-carrying submarines prowled the seas."

We are in a cold war and atheistic communism challenges our way of life, our religion and our very existence. The

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The Rev. H. Edgar Knies, Chaplain (Colonel) U.S. Air Force, retired, is assistant executive secretary of the National Lutheran Council Bureau of Service to Military Personnel. A Virginia Synod ULCA pastor, he entered the chaplaincy in 1941 and has served throughout the U.S., Europe and the Pacific. He is a graduate of Muhlenberg College and the Lutheran Theological Seminary, Philadelphia.

military people are immediately involved in the struggle but no one is totally exempted from it. World War II claimed civilians as well as soldiers as victims in London, Berlin and Hiroshima. Will World War III revert to military casualties or total civilian involvement? Informed observers predict the latter. So we cannot say it is another's war for it is ours, too.

Military Types among Lutheran Men

It was the first Sunday in July. The Sunday school superintendent announced the hymn "O Beautiful For Spacious Skies." As the students sang "America, America, God shed His grace on thee and crown Thy good with brotherhood . . ." his mind recalled the events of 1917 when he sailed for France with thousands of other American youth to fight for democracy. Then during the Prayer for Chaplains and all others in Military Service, he thought of a night in 1941 when a half dozen members of the congregation were guests at a farewell banquet prior to their departure for an Army camp. On the way home he pictured three of those people who continued in the Army and served in Korea in 1950 and were still on duty.

Lutheran men include veterans of 1917, 1941, 1950 and later years. Also among their numbers are men currently on active duty. And just on the threshold are the lads of 13 to 17 years of age who are approaching prospective military service.

At least one church president, college president and synod president are veterans. Many veterans are on church councils, Sunday school staffs and in choirs and other jobs. Active duty people have offered their talents in the organization and life of the church.

Today's Armed Forces Are Different

A letter from a friend informe that his 11-year-old son had lost fingers and had been hospitalized from a rocket explosion. A few ago it might have been burns from crackers. Times have changed. T evident everywhere and the armed are no exception.

Rockets and missiles, not M-1 and 75 mm cannon, are typical c changes in weapons.

Methods and techniques are diff Radio and radar have supplante company runner.

Personnel policies fit recruits int of over 200 jobs instead of comm most of them to rifles and tin hats.

Religious services are conducte chaplains in adequate chapels inste by civilian clergymen in theatres o fort or post.

The numbers have changed, too. were ten times as many people in form in 1960 as in the peacetime of 1940.

Many Lutheran men are awar these facts and can help in the ori tion of those who are not.

Tomorrow's Serviceman

The soldiers, sailors, airmen, ma and coast guardsmen of tomorrow a day's teenage boys. These lads in intermediate and service departmen your Sunday school now may be in tary service in a few years. Are receiving the best religious training your congregation can provide? they go off to training centers in armed forces will they possess a biblical knowledge they should have their attitudes be Christian and will habits be normally satisfactory?

Chaplains at training centers offe

THUMOUS Congressional Medals for Heroism were given at Fort Myers, Va. ıtly to the heroic four chaplains who gave up their lifebelts and their lives when J.S.S. Dorchester was torpedoed in the North Atlantic during World War II. The ıls were accepted by their next-of-kin, here standing at attention as the flag is red: Mrs. George Fox, widow of Methodist Chaplain Fox; Miss Rosalie Goode, hter of Jewish Chaplain Alexander Goode; Clark V. Poling Jr., son of Reformed ch in America Chaplain Poling; Mrs. Anna B. Schwoebel, sister of Roman Catholic lain John P. Washington.

ıs instruction to large numbers of its who have little or no church or ay school training. Lutheran men find a challenge here to take care ieir own and to try to reach the urched youth in their communities.

young man was baptized on the n Mary in use as an Army transport ıte from New York to Glasgow in This was motivated by war and and a need for security. Why did outh wait until this moment? Had een challenged in his boyhood? Could the church have reached him sooner. Who knows? Now, what about the youth in your community?

Lutherans On Active Duty

A few years ago an active duty soldier was a chaplain's assistant. Today he is the pastor of a Lutheran church in a college community. There are about 3,000 students in the ROTC at the college. It is easy for him to establish rapport with these young men, because of his experience. During his enlistment he kept in touch with the church and the

church kept in touch with him.

Unfortunately this does not always happen! A youth of a Lutheran church stated to an overseas Service Center pastor that he had been in the Army 18 months and had not heard a word from his church.

The executive secretary of an auxiliary of the church while on active duty was very favorably impressed by the manifested concern of the church. He is encouraging congregations to keep in touch with their servicemen. He knows it is worthwhile.

Lutherans on active duty should not be forgotten. The congregation should keep in touch with them. To assist the local congregation there are several hundred chaplains on active duty and over 200 civilian Lutheran Contact Pastors, ready and eager to be of assistance. In addition there are 20 service centers, and 23 parish program support facilities sponsored by the Lutheran Service Commission. The chaplain may discover the military member through an interview held on arrival at a new assignment. More effective is the method in which the local congregation sends the names and addresses of its military members to the chaplains and contact pastors.

Associate secretary Dr. Carl F. Yaeger of the Lutheran Service Commission says, "Congregations must initiate and strengthen programs to prepare members for military service and strive for close liaison with all in military service . . . the morale of our defense forces must be undergirded by a zeal for souls—our absent brethren. At home or abr they will be sustained by our conc the channels of which are laid in pra and wholehearted support of Church's service ministry." (Annual port, 1960)

What's the Score?

Some of you readers remember front pages of the newspapers in 1 reporting our loss at Pearl Harbor. Y followed very carefully until after summer of 1945 when victory was sured. Then back to the sports pages read about other scores. How are Cubs doing? The Eagles? The Range

Page one still records scores in struggle between the communists and free world. We do not score all the poi either. They win some, too. Who will ultimate winner be? We are hopeful th under God, the victor's laurels will co to us. Dialectical materialism will shown in all its false premises a promises. Atheistic communism will revealed as the empty view of life it vocates. The communist's ultimate g of world conquest will not be achiev

Meanwhile the man in uniform guar the frontiers from assault while we pu sue our vocations, raise our families a pay our taxes. How can we forget hi

Lutheran men have an opportunity strengthen the faith of their fellow me bers in military service. By so doing th own religious experience will be dee ened.

LOOKING FOR A PROGRAM? Some ULCM units are looking for something extra to do for others—some important service that needs doing. Well, brother, this is one! These two articles on "Forgotten Men" are loaded with suggestions. Read them carefully!

Are They Forgotten Men? (II)

by WILLIAM C. FENSTERER

"FORGOTTEN MEN" calls to mind ages of prison walls, of Alcatraz and evil's Island. The term reminds us of en living out their years within the eak corridors of veterans' hospitals. It ight also apply to young men confirmed ot so very long ago in your church. early any confirmation picture of ughly six to ten years ago will show oung men who are now in military rvice. Are these the "forgotten men" your congregation?

Before you automatically and indigntly splutter "No!", ask yourself what our congregation is doing to show them ey are remembered. Are the answers ow in coming?

Perhaps you are not aware of the basic changes in our way of life imposed by present day defense policy. Your grandfather may have left the old country to avoid compulsory military service, but your son faces that same compulsory service. It has been said that the total military strength, by enlistment and by draft, equals or exceeds that of the same age group enrolled in all the colleges and universities in the United States.

This is the situation that exists. It means that each year boys not too long out of confirmation class in your congregation will be going away to complete their term of military service. Will they know the continuing concern of their church for them, or will they become the "forgotten men" of the congregation? Your men's group holds the answer to this question.

But maintaining contact with men away from home is not all that is needed. Congregations near military installations have a special part to play in demonstrating the concern of the church for its people.

To clarify this, it should be pointed out that the church's mission to its men in the military does not include only Justin Case, serving his two years because he couldn't find any way to avoid it, but also T/Sgt. LeRoy Morte and his wife and three kids and 14 years longevity. The military as a career finds acceptance

The Rev. William Fensterer has been stor since 1958 of e Lutheran Church the Good Shepherd Norwalk, Conn. A aduate of Wagner ollege and the Lueran Theological minary, Philadelia, he served as a ing Chaplain in the rategic Air Comand of the U.S. Air rce.

today that was unknown a generation ago.

It is clear from all of this that a diversity of approach is required in the church's work with its people in military service. Confining ourselves to the congregational level, we have first of all the necessity to keep in touch with the men of the congregation away from home. For those congregations near military installations there is the two-pronged task of reaching out to married men and their families stationed in the area as well as to the single men on the base. It is obvious that different methods will be needed to reach these two groups.

If your congregation has made no effort along these lines, your men's group can make a necessary contribution by taking charge and doing the job.

No attempt will be made here to prescribe what must be done to insure the legitimacy of your efforts. Naturally, the pastor and council should be consulted before proceeding. If nothing is being done in the congregation, there would not seem to be much chance of duplication of effort or of pre-empting another organization's franchise. Assuming that the men's group is the legitimately authorized body in the congregation with responsibility for the church's ministry to the military, let us explore some of the ways it can fulfill that responsibility.

The Diaspora

Men's groups or congregations seeking to keep in touch with young men while they are away from home in military service need not proceed blindly. An excellent manual of instruction has been prepared by the Bureau of Service to Military Personnel of the National Lutheran Council. A copy of this manual may be secured by writing to the Bureau at 2633 Sixteenth Street N.W., Washington 9, D. C.

The first step is to prepare a list of names, addresses and dates of birth the men in service. The information this list may be obtained by means the church bulletin, newsletter or bu tin board. Once this has been develop it will be necessary to keep it up to da Remember, frequent moves are the r rather than the exception in the servi and the serviceman cannot always be pended upon to keep you posted on current address. The same means used obtain the initial list may be used to ke it up to date, as well as any other mea your imagination suggests. The imp tant thing here is to enlist the supp and cooperation of the parents and fa ilies of the men.

Use your list. Send church bulleti newsletters and other congregatio publications to the men away from hom Enter a subscription to *The Lutheran* f each of them, as well as a subscripti to LUTHERAN MEN. Count on notifyi publications of any change of address f the men, as they may neglect to do themselves. Copies of *A Mighty Fortre* a monthly publication for serviceme may be ordered free of charge from t Bureau of Service to Military Personn and sent by your group.

Support your allies. *A Mighty Fortre* will tell you if there is a Lutheran cha lain or contact pastor at your ma base. If there is, send him the ma name and service address.

Do not neglect the personal touch. A individually typed or handwritten let should be sent to each of the men least once a month. Each member of yo group may be responsible for writing one or more men.

Christmas and Easter greetings in t

rm of booklets are also available free charge from the Bureau. Your pastor ay wish to send a personal message on ese, but the men's group should address d mail them as a part of its regular sponsibility.

Put the birthdate information on your t to good use by sending birthday rds. These will be particularly welmed by the serviceman, reminding him at not everything about his existence s been standardized.

The important thing is to stay current. ep posted on your men's assignments they go from reception center to tech hools to duty station. The periodicals, packages, the letters you send are portant in themselves, but even more, y are the symbols of a thoughtfulness hich reminds your men that they are ly a part of the communion of saints. is faithful and quiet testimony may ve more of an effect on the recipient n you ever anticipated. It may prole support and encouragement, or it y be the call which brings him back the straight and narrow at a time and ce when there is very little support or ouragement for the return trip.

These are some of the things you can for your own men away from home. w let's see what you can do if your gregation is near a military installan.

Among many services for the serviceman are stuffing Sunday bulletins into envelopes for mailing, and keeping up with addresses for sending out **A Mighty Fortress,** NLC periodical for the men and women away from home.

the Area

The first step is recruitment. In your orts to find out who the people are you serve, you will also be making it own that yours is a congregation which epts and welcomes service people and ers them a church home away from me.

Again, the first thing needed in recruitnt is a list of names and addresses. ere are several sources from which this list can be developed. 1) From service people who sign the guest book, 2) From names sent by the National Lutheran Council and home congregations, 3) From names of Lutheran personnel secured from the base chaplain. (Your pastor can be a big help to you here by establishing cordial relations with the base chaplain).

More can be said about this last point. Cards might be sent to persons whose names are obtained from the base chaplain, giving them the option of indicating if they wish to be visited, because indiscriminate canvassing is not permitted on military installations.

A Lutheran serviceman is simply listed as "Lutheran" in the chaplain's files, without further specification. Cooperation between Missouri Synod and NLC churches should eliminate undue duplication or competition and at the same time cover all personnel who claim to be Lutheran. Perhaps a joint committee could be formed to send out the cards referred to above. There may be an opportunity for cooperation at the local level here.

Another variant on the use of cards is to make a supply of post cards addressed to your church available to the chaplain, with the request that he distribute them to incoming Lutheran personnel at the initial interview. The card would give information about your church and services, and would provide space for the man's name and address.

With your hard won list in hand, you are ready to visit. Your evangelism techniques among service people will be much as they usually are, with but minor modifications to meet the special conditions of military life. Recommendations here apply to visiting done among service people who live "off base," that is, in the civilian community outside the gates of the base.

Set up a two- or three-man visitation commiteee. No more. Its function is to coordinate and direct, not do all the work. It should be able to draw on the entire membership of the men's group. No one should be forced to change his address, but members should be spotted strategically throughout the community. If there is an area that has no mem living in it, make sure someone is signed responsibility for it. The comm tee then can issue names to those ch by for prompt and convenient visitati

Husband and wife teams should m the visits, which should probably not longer than 15 or 20 minutes the f time. Show a genuine interest. Ne make anyone feel you have a quota fill, or that the church is looking bodies to fill the pews. Offer to pick th up the first Sunday, or to meet them church. Never rebuff, but extend same warm welcome to non-Luthe husbands or wives.

Avoid embarrassment when visit those who live on the base. Many ba have a tight security system, and vis tion in the base housing area should ways be done in consultation with pastor who in turn should always ch with the base chaplain.

Families and men from the nearby stallation whose names you now have your list should receive mailings from congregation. In addition, they sho receive a special invitation to join in worship and fellowship of the congre tion. This invitation should include inf mation about the services, Christian ed cation facilities and fellowship activit of the church.

Welcome Aboard

Our attention so far has been direc to bringing service people in the area to the church and making them genuin ly welcome. Now that you have the what sort of program does your me group have to offer? Is it stimulating, teresting, worthwhile, or something which you piously consent to waste couple of hours because it is "for t church"? Be sure you have something invite them to!

Avoid attempts to appeal to servicemen servicemen. We do not have programs ored separately for plumbers, account- s or salesmen; neither should there be upational differentiation as far as vicemen are concerned. The appeal is men as Lutherans, Christians and citi- s of the Kingdom of God.

Home invitations are important, espe- ly with the single men at the base. ur men's group should see to it that m its own membership and from the gregation at large there are always itations being extended to the service- n for Sunday dinner, for the weekend, for other occasions. Keep these invi- ons as spontaneous and natural as sible. Avoid the deadening effect of "I'm scheduled to have you two weeks n today" attitude.

Welcome servicemen in church bowl- and softball leagues. The imported nt may help you to win your first ne. Seasonal activities, such as beach ties, may have particular appeal for single men.

Do not become confused about your pose in this part of your outreach to serviceman. As with your civilians, r men's meetings are not intended to ve as a sort of "dry" pub, a place to ow darts and get away from the wife kids for awhile. All activities should vide the opportunity for the well- nded development of the total Chris- personality.

lassified

Chances are that young servicemen find girls in the congregation whom y wish to date. Although normal par- al concern for your daughter's com- ionship applies, you should never se a young man to think he is not d enough because he is a stranger. might be wise in this regard for the pastor to counsel the young men, point- ing out the need for them to win accept- ance by their conduct and behavior.

In many instances the serviceman lives and works in a highly "security" con- scious atmosphere. He may be subject to the ruses of security agents testing his alertness and security consciousness. The one place he should be able to drop his tenseness is in the fellowship of the church. Don't quiz a serviceman about his "classified" work. Respect his silence.

Don't overlook the chaplain on the base. Make him feel welcome in your congregation and invite him to take part in your activities. He may not often be free to do so, but he will appreciate the invitation. Invite him to speak to your men's group. He can also get you a qualified speaker to tell you of the mis- sion of the military organization in your community.

It might be possible for your men's group to inform the chaplain of the ex- tent to which it would be willing and able to render material assistance in those cases which he considers deserving. Have no fears that this will turn you into a welfare agency. Remember, there are no unemployment, part-time, or cut- backs on a military installation. The days of $21-a-month are long gone. Still, oc- casions might arise where your informal assistance might supplement that of the formal agencies and organizations.

Most of us have the opportunity to show that we remember the men of our congregation away from home in mili- tary service. Some of us have the special opportunity to minister to those men when they are stationed in our com- munities. If we grasp these opportunities, it will never be necessary for us to con- fess that we have "forgotten men" in our church.

Decade of Cooperation

by CHARLES DeVRIES

A writer for the National Lutheran Council reviews years of joint effort in the Lutheran Service Commissi as originally published in Newsletter for Lutheran Ch lains *which Mr. DeVries serves as managing editor.*

TEN YEARS AGO an international crisis again challenged the Lutheran Churches of America. While the United States and other countries armed for perilous times brought about by the Korean hostilities, Lutherans mobilized their resources for a ministry to those called to defend the freedom of others.

A major part of such a ministry was already being carried on by the Lutheran chaplains on active duty in the armed forces. But Lutherans chose to go one step further. They had experienced two World Wars which drew those of a common religious heritage together for the purpose of serving their countrymen.

From this history, Lutherans had learned some of the hard facts of life as to what occurs when young people leave home and are removed from the restraints and the loss of support of family and community. They knew that the place of the church as it relates to strengthening the faith of individuals was perhaps even more important for those placed in the military environment.

Lutheran officials found that one of the ways in which the church could contribute would be through a program designed to help service people spend their non-working hours in a manner in which they could be proud. A fine precedent for this had been established by Lutheran service centers in earlier war years. T successful experience became the fo dation for the establishment of the L theran Service Commission in 1951.

During World War II, Lutheran se ice centers were actually administered two separate Lutheran groups. An agr ment provided for the budgeting and pervision of a center to be under eit the National Lutheran Council or Lutheran Church-Missouri Synod. Ea center was responsible to one of the t groups with the other cooperating providing additional staff and funds.

In 1950, officials of both the Natio Lutheran Council and the Luther Church-Missouri Synod felt that t World War II arrangement of operati service centers could be improved up if a single administration was in char To accomplish this end they formed Lutheran Service Commission.

Now, ten years later, a successful p tern of constructive service to those uniform has again emerged. Centers w established in key cities throughout t world wherever the U.S. armed forc were concentrated. When a new poli of maintaining stronger U.S. arm forces went into effect after the Kore conflict, the Lutheran Service Comm sion continued to respond to the shifti defense structure by putting cent

ere sufficient numbers of military per-nel would warrant them.

On March 1, 1961, Dr. Carl F. Yaeger presenting the NLC and the Rev. Wal- E. Kraemer representing the Mis-uri Synod completed a decade of work-g together administering the program the Lutheran Service Commission. nds for the LSC program are appro-ated on a share basis with 70 per cent ning from the Council and 30 per t from the Missouri Synod. The dget for this program has averaged ound $300,000 annually.

In 1961, the many volunteers for serv- center programs and the full-time ff will take time out to reflect on a decade of service to men and women in uniform. Service centers located throughout the world will hold special programs on April 23, 1961, to observe the Tenth Anniversary of the Lutheran Service Commission.

In the past ten years, Lutherans have proved through the LSC that they can work together on a national and local level. When the history of Lutheranism in the United States is written, one of the important chapters regarding initial efforts at cooperation between Lutheran bodies will be that which deals with their joint approach to the serviceman in the U.S. armed forces.

United Lutheran Church Men and the King's Men Crusade

Increasing worship in church and worship in the home is the emphasis of the United Lutheran Church Men *King's Men Crusade* materials which have been mailed to all congregations.

Cooperating with the Board of Social Missions in its membership conservation effort, ULCM is encouraging every ULCA congregation to increase church attendance and reclaim the inactive members which are almost one-half million in our United Lutheran Church. Especially ULCM is urging the KMC program for Easter to Pentecost, 1961.

The Rev. J. Bruce Weaver, ULCA Director of Evangelism, has edited a new King's Men Crusade manual of eight pages with a helpful fold-out of the back cover giving typical schedule for conducting the King's Men Crusade. Hints for advance preparation of three weeks before the program begins are included along with a special poster for the pastor's office or sacristy.

United Lutheran Church Men emphasizes that it is not necessary to have a men's group to conduct this program. This is a congregational program conducted by the evangelism committee. The men promote the program because of their interest in evangelism.

A physiotherapist in a home for the handicapped.

LWPS:
Supplying a Task Force for the Faith

by LaVONNE ALTHOUSE

"WE NEED ALL TYPES of personnel for a hospital," the letter read. ". . . a teacher . . ." requested another. Four social workers were needed; seven requests for organists came within three days. Assistants to pastors, a foods service manager, an accountant . . . the variety was amazing.

Agencies and churches have registered these and many other kinds of openings with the Lay Workers Placement Servic directed by Dr. Mildred E. Winston the ULCA Board of Higher Educatio staff. When a qualified man or woma registers seeking a job, the agency reg

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Miss LaVonne Althouse is editorial a sistant on the staff of the ULCA Board Higher Education, New York City.

tions are checked. If the person has lls that one of the openings seems to quire, he is referred to the person ask- for the services.

A steadily growing need for lay work- of many kinds is reflected in the re- sts for personnel registered with VPS. Today there are at least 72 differ- kinds of occupations in which the urch employs lay men and women in rth America and overseas. Moreover, re are never enough registrants to fill openings.

Men and women to serve overseas are ruited by the Board of Foreign Mis- ns with the cooperation of United theran Church Women. LWPS refers istrants interested in working overseas the BFM Personnel Office for consul- on and consideration. Parish workers d any other lay workers the Board of erican Missions may need are re- red to them by similar means. Names persons interested in working in local gregations or in welfare institutions the church may also be referred to the ard of Parish Education or Board of ial Missions.

n these ways LWPS plays its part in plying a task force through which the urch Militant continues to fulfill her nmission to "Go . . . and make dis- les of all nations."

Today this task force includes men d women with a wide range of skills d talents working in local churches, in odical or national offices, in institu- s and agencies or on special assign- nts. From every walk of life, serving any part of the world, they are still der a single Commander and their ic purpose is to share in his single nmission.

LWPS focuses on Lutheran Church sonnel needs in Canada and United States. Church agencies and parishes may register openings either with synodical branches of LWPS, or with the headquarters office in New York if the synod has no branch office.

The services of LWPS are available beyond the United Lutheran Church in America. Registrations are accepted from all the church bodies of the future Lutheran Church in America. The agency also has a working relationship with the National Lutheran Council and the National Council of the Churches of Christ in the U.S.A.

Who registers with LWPS? Men with all kinds of capabilities.

One was an executive who had had considerable experience in both research and administration with the national government. Through the years he had been active in his local congregation and synod affairs as well as in a number of community organizations. He decided he wanted to use his skills in the church, and LWPS referred him to a place in the National Council of Churches where they are proving most valuable.

In another instance, a husband and wife whose children were grown wanted to use their abilities in church occupa-

Houseparents in a children's home.

tions. For a number of years they have been houseparents at a children's home. For them this meant taking up residence at the home and continuing life much as before. While the wife is homemaker in a cottage for boys during the day, the husband continues to work at the home in his lifelong occupation. At night he returns to his wife and the boys at the cottage. The work and love of this couple have permeated the entire children's home and have enriched the lives of both children and other staff members.

A young university graduate from Japan came to the United States to study church music. While here, preparing to teach music at the Lutheran seminary in Tokyo, he is serving as organist in a church in the New York & New Engla Synod. His interest in helping people derstand the music, worship, ways a customs of other countries has brou him many invitations to camps and c ferences to speak to college students

These are some of the men whose a ities and lives have already been enlis in church occupations. LWPS is lo ing for many more. Men of any age m register. They should have sound hea and ability to take initiative and to w with people. They should also have deep desire to share the Christian fa through any abilities they have.

Not every kind of work calls for college education, although it is incre ingly required and a desirable asset. R istrants are considered for the work th seek whenever their preparation is a quate. In some cases high school or vo tional school training satisfies. In ot instances a master's or doctor's degree required.

Previous experience in the field work sought is highly desirable. But si ilar experience may be just as valuab As has been shown, a father may w qualify as a houseparent. A businessm may fill any of several kinds of admin trative positions. Both young and old men discharged from the armed for often have training and experience nee er in some lay worker's occupation.

Since the 32 synods of the ULC stretch across the length and breadth United States and Canada, job openin may turn up anywhere. Men having fa ily responsibilities, strong personal pr erences, or some other reason for sta ing in a certain place may well find th full-time occupational services need right where they must remain.

Various kinds of agencies may, a have, registered personnel needs wi

A director of Christian education in a congregation.

WPS. Among these are welfare agencies and institutions, hospitals, parishes, hristian day schools, other educational stitutions, synodical and national board ffices.

In addition to types of openings already mentioned, there are jobs for welare administrators, youth workers, writrs, residence directors, counselors, and ollege administrative personnel. Some arishes now employ a congregational usiness manager to relieve the pastor of he time-consuming administrative reponsibilities. Sometimes this is a temorary necessity when a building proram requires careful and continuing atention. Sometimes, in large parishes, it the ongoing responsibility of a layman, reeing the pastor to concentrate on pasoral duties.

Any man or woman wishing to work some church occupation mentioned ere, or any other he has heard about, ay write to his synodical office for inormation. Every pastor has the address. he inquirer should ask for a registraon form as well as for information bout opportunities in his field. If a synod as no placement service, registration ay be made with the Lay Workers lacement Service, Board of Higher Eduation, 231 Madison Avenue, New York 6, N. Y.

Parish, institutional, and other personel needs should also be registered with e synodical office whenever possible. hen the synod cannot find a qualified orker, registration may be made with e New York office.

LWPS is an instrument of the church's ntinuing mission to the whole world. he force of men and women it helps pply for that unfinished task share one asic purpose: to proclaim their faith and through whatever work they do.

BRENT CONFERENCE on Church Vocations for Retiring Service Personnel was held January 23-26 in Washington, D. C. to explore ways of guiding retiring servicemen into church occupations. Some 180,000 service personnel will be eligible for retirement in the next three years, after having given 20 or more years of service to their country. Many have rich backgrounds at home and abroad in a wide spectrum of administrative, organizational and specialized employment. Among 60 conference participants representing 22 denominations and the armed service chaplains were these Lutherans: Chaplain E. O. Midboe, executive secretary of the National Lutheran Council Bureau of Service to Military Personnel; the Rev. W. A. Poehler, president of Concordia College, St. Paul, Minn., representing Missouri Synod; Dr. Vernon L. Strempke, associate secretary of the ULCA Board of Higher Education; Dr. Gould Wickey, executive director of the National Lutheran Educational Conference.

Have a vacation
you'll always remember
at a convention
you'll never forget

1961 ULCM CONVENTION

August 1, 2, 3 at

Wagner College, Staten Island, N.Y.

MAN TO MAN

by **LAWRENCE M. REESE**

The Next Fifteen Years

ONE OF OUR NATIONAL MAGAZINES has a fascinating resume of the years since World War II and a preview of the next 15 years. Progress in the past 15 years has been amazing. Who at the end of the war would have dreamed of jet flights, transplants of body organs, men in space, a population area extending from Boston to Washington, or electronic machines to scrutinize our income tax returns!

Yet these developments are only the beginning. Soon to become a reality are homes with germ-killing building materials, autos gliding along highways on cushions of air, supermarkets where our wives merely push buttons for each item and find their products neatly packed and priced by the time they finish—no more shopping carts or cashiers' booths!

Missing: One Preview

As the carefully-documented article reviews the future of medicine, education, physics, government, business, human relations, and science, one area is missing completely: the church.

The churchman reads the article with avid interest, hurrying along to see what is said about the church. What will the authors select as milestones of the church since World War II? What will they tell us to expect between now and 1975? But the church is not mentioned. Although every area of life seems to be included there is complete silence regarding the church's past and future. What conclusion can we draw from this omission? Let's examine a few possibilities.

Why Were We Ignored?

Perhaps the authors and editors are not church members. If this is the case maybe they are not aware of the church. And yet, they aren't members of the labor unions or the medical profession but they write in detail concerning the latter.

Could it be that the church is ignored because nothing spectacular seems to happen in the church? True, the Archbishop of Canterbury visited the Pope, the U. S. elected a Roman Catholic to the presidency, and big church mergers are pending within Protestantism. But in the minds of most observers these developments are insignificant when compared to the advances of modern science. So, we may conclude that one reason for omitting the church in a survey of our past and future is that there is nothing dramatic or exciting to report.

Another observation is that the church is really not much of a newsmaker even if great things are happening within it. A new version of the Bible appears; a

ily remarkable event. But the process preparing and introducing a new ble is slow and gradual. A new *Service ook and Hymnal* appears—the work of any years. It will affect the lives of illions of people. But it, too, happens wly and rather quietly.

es Public Opinion Matter?

Maybe it doesn't matter whether the urch makes the headlines or not. But is important that the church does vance and progress. Maybe much of e progress of the church is intangible. t we are traveling under God's orders "Go," "Teach," "Baptize," "Love" d these orders infer growth and ogress.

Man to man, why not ask your ULCM, urch school class or church council to t what they regard as milestones of ogress in the past 15 years. It might interesting to discover whether a oup of churchmen would include the urch in their list of modern advances. ch an experiment could indicate how uch your congregation is advancing rist's cause. It could also help indiduals to bring their life values back o focus.

Perhaps we might carry our investigan one step further and ask: "What pression is our congregation making our community?" If an inventory of mmunity progress were made, would ur congregation be included? Is your ngregation a vital force, transforming dividuals and your community? Or is ur congregation popularly regarded as very respectable organization, one hich is tolerated, perhaps respected, but ver taken as seriously as schools, instries and local government?

There are some indications that the urch reached the zenith of its popuity in 1954-1955. Although thoughtful observers viewed the "era of church popularity" with reservations, many people regarded this era as solid progress—an indication that the church was headed for a golden era. Today most of us know better. We know that people will not flock to the church and stay with the church unless their relationship to Christ is built on solid foundations.

The very fact that the church's growth and influence is so slow indicates a real up-hill battle for Christ, not only in far places, but right here in America—in an America where a report on a nation's progress includes almost every area but the church. If we in the church deserve to be slighted and ignored, let's stand up and be counted from now on. If we do, perhaps a review of our progress in the year 1975 will include not only physical advances but real advances spiritually and socially. Then we'll not only have a wonder world at our command but we'll be able to live in it!

PRO DEO et Patria award was given recently to Star Scout James W. Morris at St. John's, Mayfair, Philadelphia. Patrol leader of the Wolf Patrol, Troop 341, James also received the Valley Forge medal. In photo with him are his mother Mrs. Mary Morris and Pastor Carl W. Weber, who made the presentation.

NEWS of Men and their Activities

ULCM of *St. John's, Williamsville, N.Y.* played a major role in the congregation's recent foreign missions program. The men lent leadership to panel discussions and constructed several attractive displays.

* * *

Howard Logan, former ULCM executive secretary and currently assistant to the president of Pacific Southwest Synod, represented ULCM at December's meeting of *United Church Men* held in connection with the San Francisco conven tion of the National Council of Churche

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More than 375 persons attended th 18th annual *ULCM Ladies Nite* in Phi adelphia in February.

* * *

Canadian *Senator William D. Euler* Kitchener, Ontario has been named fir chancellor of the ULCA's Waterloo Lu theran University. He succeeds Dr. Hes bert Axford who resigned as president i

SOUTH CAROLINA ULCM convention was held February 10 at Reformation, Columbia Pastor A. Kenneth Hewitt, under the theme "Men for the Master." Nearly 200 men i attendance heard J. H. Oetgen, ULCM executive secretary, report on the nationwid King's Men emphasis for Easter to Pentecost; witnessed presentation of $9500 fo Synod's mission work by Phillip T. Kelley Jr., Newberry, and J. C. Lybrand, We Columbia, directors of the project; and listened to a banquet address by Judge Jame F. Henninger of Allentown, Pa., with James B. Wessinger of Columbia acting a toastmaster of the event at the Jefferson Hotel. 1961 officers elected were, front row The Rev. Edwin D. Ziegler, Lone Star, pastoral adviser; W. R. Molden, Greenwood, firs vice president; Lewis M. Boice, Orangeburg, president; E. Bernard Wingard, Columbia second vice president. Back row: Dr. Karl W. Kinard, synod president and installin officer; Carl F. W. Ficken, North Augusta, outgoing president; Meredith B. Amick Leesville, secretary; Robert A. Watson, Columbia, treasurer.

NDREW W. CORDIER, executive assis-nt to the Secretary-General of the nited Nations, will be a featured speaker the ULCM convention at Wagner Col-ge, Staten Island, N.Y. August 1-3. In is position since 1946, Mr. Cordier holds e rank of Under-Secretary and is re-onsible, under the Secretary-General, r coordinating United Nations activities nd programmes including the organiza-on and direction of the General Assem-y and headquarters direction of political issions. He has been principal adviser all Presidents of the General Assembly the U.N. since the international body as established. A former professor of olitical science, he holds the B.A. from anchester College and the M.A. and .D. from the University of Chicago; he so has been awarded ten honorary de-ees. Mr. Cordier is a lay leader in the nurch of the Brethren.

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nuary. Senator Euler also has been inister of national revenue and minister trade and commerce in Canada's fed-al cabinet.

Executive Secretary J. H. Oetgen was featured speaker at the February steak dinner of the ULCM of *Augsburg, Winston-Salem, N.C.* Eighty men were present.

* * *

Greater Works is the title of a brand new monthly magazine of the Brotherhood of The ALC. Pocket-size, like LUTHERAN MEN, the official publication made its first appearance with an attractive January 1961 issue. Editor is Herb Kent; Al E. Doerring is director of TALC Brotherhood.

* * *

Georgia-Alabama Synod ULCM held its 17th annual convention January 27-28 at St. Paul's, Savannah, Ga., Pastor Joseph Griffen. Despite poor weather conditions, attendance was considered good and much enthusiasm was reflected in the men's participation in the Christian

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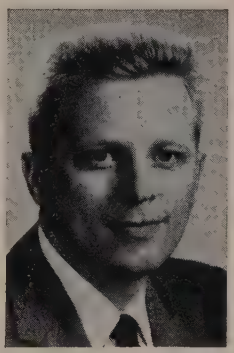

DR. CHAUNCEY G. BLY, 41, is the new president of Thiel College, Greenville, Pa., succeeding Dr. Frederic Irvin. Born in China of Lutheran missionary parents, he is a graduate of St. Olaf College and holds both M.D. and Ph.D. degrees. He has been on medical school faculties at the University of Kansas, Rochester University, Duke University, and—most recently—Bowman Gray School of Medicine, Wake Forest College. A leading pathologist and cancer researcher, he is a member of the ULCA Board of Foreign Missions and the executive committee of the Lutheran Laymen's Movement for Stewardship.

social responsibility program, "The Courage to Care." Leaders and speakers included Dr. Rufus Cornelsen of the ULCA Board of Social Missions; Dr. A. G. D. Wiles, president of Newberry College; Dr. Frederick K. Wentz, professor of theology at the Lutheran Theological Seminary, Gettysburg.

Officers elected were: Jerry Butt, Albany, Ga., president; Henry I. Fedderwitz, Savannah, vice president; A. B. Conaway, Savannah, secretary; Charles R. Kraus, Atlanta, treasurer; Dr. Howard Cramer, Decatur, and Robert Broin, Columbus, executive committee members.

Retiring President Ted Rinker was absent recovering from a heart attack suffered just a few days before the convention. Chaplain for the meeting was Pastor J. R. Connelly of Our Redeemer, Macon. J. H. Oetgen addressed the banquet. Part of the convention was filmed and carried on two local TV newscasts.

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Leonard Ashford of Philadelphia represented ULCM at the January executive committee meeting of the Lutheran Laymen's Movement for Stewardship in New York City.

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Bishop Hanns Lilje of Hannover, Germany, former president of the Lutheran World Federation, will be the principal speaker at the 66th anniversary convention of the *Luther League of America* in August at the University of Illinois. Other speakers scheduled are the Rev. William B. Downey, pastor of Fox Point Church, Milwaukee; and U. Kyaw Than, associate general secretary of the East Asia Christian Conference with headquarters in Rangoon.

* * *

Early in February, district officers of *North Carolina ULCM* gathered in Salisbury for a Leadership Workshop conducted by J. H. Oetgen, executive secretary. Assisting with the workshop were ULCM President Aubrey Mauney and Harry Arndt, president of the synodical unit.

52nd ANNUAL Brotherhood dinner was held January 26 at St. John's, Union City, N. J., Dr. George R. F. Tamke, pastor. Program featured addresses by Dr. Alfred L. Beck, a son of St. John's and president of the New York & New England Synod, and Jersey City Commissioner August W. Heckman, an active leader at Redeemer, Jersey City. In photo, seated: Dr. Beck, Dr. Tamke, Commissioner Heckman. Standing: William A. Mehl, president of the local unit; Union City Commissioner Frank J. Ducate; Capt. Robert Williams of North Hudson Salvation Army.

* * *

Attending the January *White House Conference on the Aging* in Washington, D.C. were Edgar P. Eyler, former Georgia-Alabama ULCM president, and Mrs. Aubrey Mauney, wife of the ULCM president.

* * *

ULCM of *St. Paul's, Vancouver, Wash.*, is conducting a Seminary for Lay

en for ten months, once a month. De-
gned to help laymen become better
urch workers, leaders, and Christian
itnesses, the training sessions are in
arge of St. Paul's Pastor Harald S.
gmar who recently taught theology at
e University of Iceland. Morris Peter-
n, vice president of Pacific Synod
LCM, reports that portions of the pro-
am are being used also at the Pacific
nodical Retreat at Menucha, Ore.,
arch 3-5.

* * *

Oscar L. Lingle, ULCM director of
outing and president of Central Penn-
lvania ULCM, presided over the scout-
g department's recent meeting in Chi-
go. Members stayed over in the Windy
ity to attend sessions of the National
utheran Committee on Scouting.

* * *

Silver Anniversary dinner of the *Luth-
an Laymen's Fellowship of Metropoli-
n Washington* was held at First Church
February 28. Featured speaker was
r. Alvin N. Rogness, president of the
utheran Theological Seminary, St. Paul,
inn.

* * *

Herb McAmis, district executive of the
nnessee Valley Council, BSA, gave a
k on the vital role churches play in
onsoring scout troops at a January
meeting of *Alabama District, Georgia-
abama ULCM,* at Christ Church,
llman.

* * *

Arthur G. Midboe, former assistant
easurer and secretary of finance for the
LCA Board of American Missions, has
ken over as comptroller of the United
utheran Church, succeeding the late
rl A. Warden who died last August.

* * *

ULCA Board of Publication offers a promotional filmstrip on a free rental basis for ULCM, ULCW, Luther Leagues, church school classes, etc. Titled *The Little "O" With No Place To Go,* it is a 35 mm color filmstrip with 33 1/3 rpm 12 inch record. If your group is interested, write to W. H. Keyser, promotion manager, United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29.

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Wilbur Zieger and J. H. Oetgen represented ULCM at the fifth Conference of ULCA *Synodical Evangelism Chairmen* in Atlanta, Ga.

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Pete Miller, genial host at ULCM's South Bend, Ind., convention, has re-

LUTHERAN MEN of Selinsgrove is name chosen by new joint men's unit of First and Trinity Churches, Selinsgrove, Pa., in anticipation of the 1962 merger of ULCA, Augustana, Suomi and AELC. Organization meeting on February 8 laid plans, elected first officers, and heard inspirational address by K. F. Mauger, educator, civic official, and lay leader of Trinity, Milton. In photo: Charles Ritter, president; Pastor Donald R. Schaeffer of First; Stephen Bergstresser, secretary; Robert Shaffer, treasurer; Pastor J. Allan Snyder of Trinity. H. Roy Smeltz is vice president.

turned home after a stay in the hospital during which one of his legs was amputated. Also recuperating: *Mrs. Leeland Soker,* at the hospital in Denver. Her husband Dr. Soker is president of the Rocky Mountain Synod and a member of the ULCM executive committee.

* * *

Conferences on *Christian Social R*
sponsibility are on the increase across t
church. Howard Logan and Paci
Southwest Synod ULCM are promotin
the conference to be held in that syn
in March. Most ambitious series yet w
be five of them in Central Pennsylvan
Synod this spring.

New ULCM Units

Chartered June thru December 1960

Canada—1
Bethseda, Unionville, Ont.

Central Pennsylvania—7
Messiah, Mifflintown
First, Altoona
St. Paul's, York Haven
Zoar, Mt. Zion
Zion, Glen Rock
Zion, Marietta
Grace, State College

Central States—2
Emmanuel, Tekamah, Neb.
Emmanuel, Lawton, Okla.

Florida—1
Luther Memorial, W. Hollywood

Georgia-Alabama—1
Holy Trinity, Marietta, Ga.

Illinois—4
People's Ev., Chicago
St. Stephen's, Chicago
Gethsemane, Cicero
Calvary, Chicago

Indiana—4
St. Andrews, Speedway City
Grace, Columbia City
First United, Columbus
Grace, Gary

Maryland—1
St. Mary's, Silver Run

Michigan—1
Immanuel, Jackson

New York & New England—1
Grace, Forest Hills

North Carolina—1
Holy Cross, Boger City

Ohio—3
Trinity, Ashland
First, Bellefontaine
Resurrection, Hilliard

Pacific—1
Faith, Everett, Wash.

Pacific Southwest—5
Christ, San Diego
First, Redlands
Messiah, Redwood City
Grace Ev., Santa Barbara
Christ, San Jose

Pennsylvania Ministerium—9
Tinicum Memorial, Essington
Immanuel, Philadelphia
St. Peter's, Molltown
St. Michael's, Philadelphia
St. Philip's, Wilmington, Del.
St. Mark's, Clifton Heights
Grace, E. Stroudsburg
Holy Spirit, Secane
New Hanover, New Hanover

Pittsburgh—2
Redeemer, Pittsburgh
St. Paul's, Carmichaels

South Carolina—3
Pomaria, Pomaria
St. Matthew's, Pomaria
Bethlehem, Pomaria

Texas & Louisiana—2
Faith, San Antonio
Prince of Peace, Houston

Virginia
Good Shepherd, Virginia Beach
Holy Trinity, Martinsville

Wartburg—1
Trinity, Golden, Ill.

I'm Too Busy! I Don't Have Time!

by WESLEY B. TAYLOR

The concern for this meeting is introduced by a dramatic story of one man who had time only for his business. He was not a drunkard, or a cheat, or unfaithful to his wife. Yet, the author hints that his life was far from pleasing to God. What is the extent of a man's responsibility as a father and husband, as a member of the church, as a citizen of a community?

The story presents a problem, and hints at a few answers. But your group must, in the main, supply its own answers to the question posed above. This can be done by some heart-searching discussion after the introductory story has been presented.

Why must congregations sometimes beg for people to do their work? Why are the meetings of men's groups often so poorly attended? Why is it so easy to find time for other things, but never for the church?

Time to Kill

WITH A SIGH of expectant relaxation, d Winter plopped himself into a large rstuffed chair and happily anticipated ew moments rest. He had just finished ine meal prepared by his wife, Vir- a, topped by his favorite dessert. Fred tired and yet he was pleased with iself. It had been a grueling Friday ceded by a hectic week. But if this deal worked out . . .

The jangling of the telephone inter- ted his thoughts. He closed his eyes as though steeling himself for the inevitable and hoped it wasn't for him.

"Hello! Yes! Fine," came Virginia's words from the kitchen. A pause and then: "Just a moment, I'll get him."

Although Fred judged from this short,

Wesley B. Taylor is associated with the law firm of Oberlin, Maky and Donnelly in Cleveland, Ohio. This is the Inter-Lutheran topic for April.

one-sided conversation that the call was for him, he sat in the chair motionless, his body protesting any movement until the last possible moment.

"It's for you, dear, Ed Anderson from the church," said Virginia simply.

Fred didn't even look at his wife but mechanically rose and, zombie-like, made his way to the kitchen and the waiting phone.

"Hello there, Ed," announced Fred, feigning a cheerful mood, "so what's new?"

"Oh, just wondering if the champion insurance salesman of Wood County wouldn't lend the dulcet tones of his voice for a good purpose."

"Well, I don't know now, it's been some time since this whiskey tenor of mine has been suitably primed."

They both laughed and Ed warmed more to the purpose at hand. "Seriously though, Fred, the choir at church has a real need for more singers. Pete Saunders said you used to be a real good "barber shop" quartet singer. You know how much a good choir adds to worship services on Sunday. Your neighbor, Jerry Monroe, is coming along. How about you?"

"Eddie, old boy, believe me, I'd really like to help, but there's only twenty-four hours in the day. Honestly, we're so rushed down at the office that when I come home at night I feel like the U. S. Marines have marched over me—barefooted, too. No, I'm sorry but I'm afraid the Lord will have to excuse me on this one."

"I'm sorry, too, Fred. Well, keep thinking about it; maybe you'll change your mind." And then in a somber tone, "We really *do* need you, Fred."

"Yeah, well, could be, but look—I got a big insurance deal cooking and if I connect I'm going to make a heavy co tribution for new choir robes! OK?"

"I suppose so, but those robes a going to look mighty silly in the ch loft with nobody in them."

"Always the clown! I got to hang now, Ed. See you in church." Fred his lip after that one. He hadn't mea to be so sarcastic. But what the hec twelve months out of the year Ed somebody else was calling up with wh they called "opportunities" for servi Help with the paper drive; run f church council; help drive the little ki dies to camp; help solicit this or that there was no end. Couldn't that chur exist without him? What did Ed get o of this anyway? Fred smiled evilly calling that Ed's florist shop was j getting by, while he and Mark Bolt his partner, had gone a long way w their insurance agency. And what's mo a bright future lay ahead.

The thoughts of his pending big d so exhilarated Fred that as he resum his lounge chair he forgave Ed for t unwarranted interruption. He tried read the sports page but found his mi constantly wandering back to what h happened late that afternoon. A lo distance call from none other than Gr T. Van Dough, president of Extrusio Inc., had brought him to the edge his seat. Would he personally subm to their Board by next Monday outlin of proposed insurance contracts coveri their group insurance and pension pla Would he! *Would he!* Fred had had tro ble keeping his voice at an even k in assuring Mr. Van Dough that h be in Van Dough, Ohio, at 9:00 a. sharp next Monday with the necessa figures.

He would have to fly down on Sund to be there on time Monday morni

The Inter-Lutheran Topic for April

Questions for Discussion

1. What do you think was Fred Winter's biggest mistake?

2. Besides that of earning a living for his family, what other responsibilities did Fred Winter have?

3. Is the story fair in suggesting that you must always live as though you were standing on the very brink of eternity?

4. What did Luther mean when he said that all men are priests?

5. What specific "opportunities for service" are there in your congregation?

6. Is every man capable of doing an equally good job in every one of these "opportunities for service"?

7. Why isn't every man in the congregation present at this meeting? Are some of these reasons valid excuses? Would the excuse be equally good if that man were to die tonight?

8. Is the program of your men's group such that you have a right to expect every man in the congregation to be present?

Suggestions for a Devotional Service

Hymns: "O Master, let me walk with thee"
"Lord, speak to me, that I may speak"
"Rise up, O men of God!"
"We give thee but thine own"
"The wise may bring their learning"

Scripture Readings: Ecclesiastes 3:1-8
Matthew 25:14-30

Psalms: 1, 63, 103

[r. Van Dough had said, but what ould one lost weekend matter to get usiness of this magnitude? Fred's mouth erally watered (he had roughly calcuted the likely premium first of all) as envisioned that big stereo set that irginia wanted, and that dual-motored tboard job that appealed so much to m, both of which would now be finanally available. What fun they would ve that summer!

All these thoughts had been engendered behind the unread newspaper held before him as though to block out the demands of others on him and leave him protected to relish his successes without bother. But there came one against whom even the paper normally was no contest. Sharon Mae, five-year-old daughter of Fred, whom he loved dearly, poked her head under the newspaper and, straightening up, knocked it free of her

father's loose grip. As the paper cascaded to the floor, Sharon laughingly said—or demanded—"Let's play Lion."

"Lion" was a homemade game in which Fred, as Lion on hands and knees, chased Sharon, a lion hunter, between and around the furniture which in reality was a jungle. Sharon always enjoyed it as much as the first time they played it. Fred was strongly tempted but caught himself in time before so foolishly wasting the time.

"No, Sharon, not tonight. Wait till next week."

"Fred!" cut in Virginia who also had been reading in the front room, "she gets so much fun out of it."

"No," said Fred resolutely, afraid himself he might give in, "I said not tonight. Look, Virginia, you know I got to start getting figures ready for Mark and me to work on tomorrow. I'll be up late as it is. It's going to be a crash program." And then getting angry (at himself), "For Pete's sake, it's 8:30." And now almost shouting, "This girl should be getting ready for bed. Now get upstairs and get washed."

With resignation Sharon trudged slowly up the stairs, looking back at her father in disbelief. It wrung Fred's heart to watch her. But he consoled himself with the thought that young children didn't really understand what parents had to go through to provide for them. Anyway, after this big deal was over he'd have more time.

Later, when Fred was busily working on his figures and insurance tables, Virginia called down, "Sharon's ready for bed. Do you want to hear her prayers?"

Fred clasped his hands to his head as though his patience was at an end. "Just leave me alone. I'll see her tomorrow. Can't I get any cooperation around here?" And so Fred's day ended in ang and frustration.

* * *

Compared to Saturday's activities, Fr day's had been just light exercise. Fre had had no idea of how much prepar tion would be needed. He and Ma Bolton worked feverishly until late afte noon. Mortality tables, premium rate typing, hotel and plane reservations, r typing, checking with the home offic contract provisions, still more retypin Fred thought it would never end. B this was too big an opportunity to mis On Tuesday Extrusions, Inc. would presented an alternate plan by a riv agency. As Mark had said, they had go for broke for Monday's meeting.

When Fred arrived home late Satu day afternoon, he found an angry wif Before he had his coat off, Virginia m him with: "Leave it on—*you* were su posed to have me over at church an ho ago."

Fred ran his fingers through his ha plainly annoyed, but he managed a poli response. "I'm sorry, Virginia, I co pletely forgot your Altar Guild."

"Who's going to get the glasses ar trays ready for Holy Communion t morrow?"

"Oh, drop it," said Fred stiffly, "dri yourself over. I've had a tough week ar deserve some relaxation. Me for the t and a little rest. Incidentally, the Bolto invited us over tonight for bridge."

"Fred Winter," said Virginia crisp "don't tell me you've also forgotten yo Evangelism Committee meets at t Irwins' this evening!"

Fred battled against these rising ir tations and sought to relieve them wi sarcasm. "What would church be li without those darling over-organiz committees?" He took off his coat an

ossed it defiantly over a chair. "Reminds ne of a definition I heard this week. A iraffe is a horse put together by a committee." Fred laughed alone and continued: "That Irwin's a good man. He an handle it without my help. Besides, ll that aimless discussion gets on my erves. I still say we're going to the oltons tonight. Got to get away from all for awhile. This crash program for Monday, you know . . ."

"I'm not going to argue with you, red," said Virginia sadly, "but I remember when you and Mark Bolton were ist getting started. You used to place lot of faith in church work."

Virginia left the house and walked oward their parked car. She was plainly orried about Fred. He was caught in whirlpool of outside interests, and as e circled nearer the vortex, his self-ntered life raced along faster and faster ith less and less time for other things—ings that also mattered. Had Fred lost s sense of values? Virginia wondered hat Fred would find when he reached at vortex.

* * *

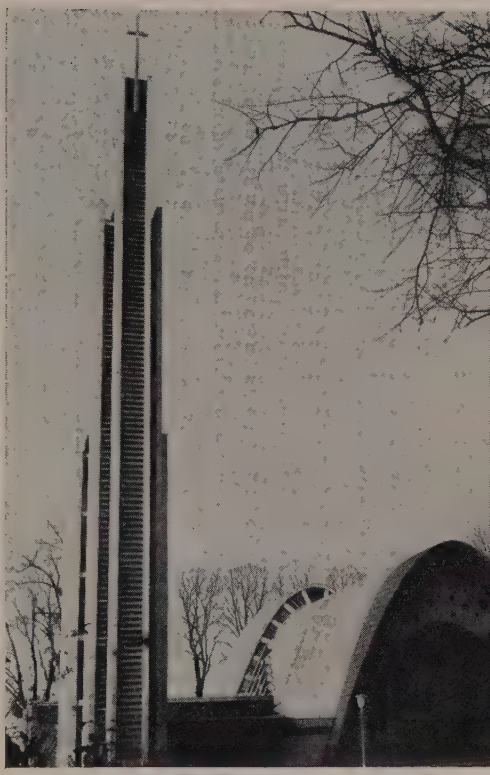
Sunday dawned over the Winter house-old. The sun streaming through the win-ows foretold a bright day. Virginia ook her sleepy husband and promised orse if he didn't get stirring.

"Hummm . . . whut's tha matter," uttered Fred, sparring for five min-es more.

"If we're going to make the services, ed, we simply must get going."

Fred managed a sitting position but en the thought of shaving sapped his rength and he buried his face in the low like an ostrich. "Don't . . . think . I'll . . . go."

"Well, if the firm of Winter and olton hadn't discussed their big-deal-



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---

crash-program until the wee hours this morning, maybe you'd feel more like going."

This reminder of his important trip that day had a catalytic effect. Fred's eyes snapped open and he felt an inner exhilaration. Now quite wide awake, he operated with businesslike precision.

"The only flight I could get out of here on Sunday leaves at 1:00 p.m. You take

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Sharon to Sunday school and attend church; I'll get things all packed and ready to go; pick me up afterwards; we'll have lunch at the airport—and then, by Godfrey, I'm on my way to Van Dough and a little dough of my own." Fred was elated with anticipation.

Virginia paused before slipping a dress over her head and instead lowered her arms. "Fred," she said accusingly, "you're scheduled to usher today!"

"What's to usher," returned Fred with disdain. "You pass a plate up one row, take another from the next row, give it to the following row . . . anyone can do it. Let 'em draft somebody from the congregation. Old church-going Anderson is sure to be there. I give y my proxy to appoint him in my plac

Virginia remonstrated with her h band but to no avail. Fred was head for something and nothing was going detour him. She attended church a then picked up her husband as he want They drove out to Municipal Airport silence. Lunch was equally quiet exce for the childish chatter of Sharon. one point over dessert, she sudde turned to her father and asked:

"Daddy, what's it mean to live Jesus like Mrs. Nolan said at Sund school? How can you live for so body who's already dead?"

Virginia thought to herself, "A lit child shall lead them," and looked ho fully at her husband. But a loud boo ing voice drowned out Fred before could answer.

"Flight 416 for Van Dough ready gate 4. Everybody aboard, please."

"Holy Toledo, I've got to roll," s the businessman.

"Well, at least you've remembe something holy," said Virginia s castically. Fred ducked and threw his arms in mock defense, "Down, g down. Oh look, honey, bear with until this thing is over and *then* be what you want me to be."

He gathered his wife and child in burly arms and after a kiss apiece ra for Gate 4, stopping halfway there look back and wave good-bye. Virgi drove home depressed. Neither her fav ite Sunday TV programs nor playing w Sharon could shake her from the dep She was relieved when the door chi sounded several hours later. It wo be Mrs. Whitney from next door and t would have a good chat. She quic opened the front door and was ab

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to welcome Mrs. Whitney, but the words never came. There with face drawn and white stood her husband's partner, Mark Bolton.

"Virginia, have you heard?" asked Mark weakly.

"Heard what?"

Mark stepped in, closed the door, and then leaned against it to gain strength. "Sit down, Virginia." He was barely audible.

"Sit down, nothing!" and then with growing alarm, "Mark Bolton, what is this!"

"Virginia, I'm not much good at things like this . . . but something has happened to Fred. We just got the report over the radio."

The strength went from her body. Virginia literally collapsed on the sofa. There was a never-ending moment while Mark repeatedly opened and closed his fist and Virginia just looked at him, too scared to say anything. Mark swallowed hard: "There's been a crash."

For an agonizing moment, Virginia had trouble getting her breath and then broke into convulsive sobs.

"Dear God! . . . Dear God!"

Mark clumsily comforted her until she could regain some composure. "Is there any chance that he . . ."

"No. None."

Virginia lay back her head and fought for control. Later: "Tell me about it, Mark."

Painfully Mark began. "The plane was flying near Port Clinton when . . .," he squirmed, "it just completely blew up." Mark lifted his arms helplessly.

Virginia clutched her side. "You mean like a bomb?"

"Like a bomb," replied Mark flatly.

Virginia became hysterical. "Is this the crash program you were always talking about?" she laughed crazily.

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Mark turned away and walked to the mantel. He couldn't look at Virginia, "The CAA suspects sabotage." He stared hard out the window. "Seems one passenger with a small satchel took out a $100,000 insurance policy just before boarding."

"How ironical," continued Mark softly, almost to himself, "that what meant so much to Fred could be the cause of this."

The room was filled with their quiet thoughts. Then Virginia murmured: "Fred was *always* in such a hurry. I just hope that he found time to say a prayer before that bomb went off."

Suggestions for the Leader

As Fred Winter of our story remarks, there are only twenty-four hours in a day. This story intends to emphasize that in addition to our immediate job of earning a living, or whatever it might be, we have a responsibility to serve God in and through the church. We can't leave it all to George, or even to the pastors. For in Luther's Reformation concept of "the priesthood of all believers" we are all, in a sense, pastors.

According to Luther, "all of us who

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have been baptized are priests without dis tinction, but those whom we call priest (pastors) are ministers, chosen from amon us that they should do all things in ou name. Their priesthood is nothing but ministry. The sacrament of ordinatio therefore, can be nothing other than a rit of choosing a preacher in the church Since every man is a priest, every ma therefore has a responsibility to exercis his priesthood in his own area of activity

The story of Fred Winter is a story c one who neglected, even forgot, his "pries hood." Fred is not a calloused sinner, bu just a hard-working family man who migh live on your street or my street. Caught i a maddening swirl of business, Fred's mis take was in taking his eyes off the principa objectives in Christian living in the mis taken belief that these things can be take care of later—next week—and anyway th church didn't *really* need him.

This material can be read by a goo narrator or, if your group particularly like a play-acting type of presentation, the stor can be adapted for this use. In preparin the script for the players to read, add narrator to supply that material which not part of the direct speeches of th players. Six readers will be needed: Fre Winter, Virginia Winter, Sharon Winte Ed Anderson, Mark Bolton, and the na rator. The only props which would b necessary are a table and chairs. If yo use this form of presentation, be sure t get your readers together for at least on rehearsal before your meeting takes place

After the presentation is concluded, th discussion should first be directed to th story and what it is intended to illustrate The starter questions can be used at th point if needed. Then the scope of th discussion can be broadened by drawin a comparison with the members of you group and the needs of your own congre gation, both spiritual and physical.

While Fred Winter's business is insurance it should be mentioned that this particula aspect of the story has no significance. is of course possible to become preoccupie with *any* business. The point is that w dare not forget our greater calling to be Christian.

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